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DIRECTIONS  
PROPOVND<sup>d</sup>,  
And Humbly Presented to the  
High Court of  
PARLIAMENT,  
*Concerning the Booke of*  
COMMON  
PRAYER,  
AND  
EPISCOPALL  
GOVERNMENT.

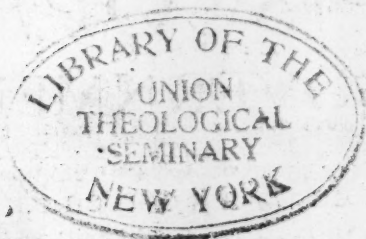
Written by a Reverend and Lear-  
ned Divine now Resident in LONDON.

Dr. James Usher, Archbishop of Armagh



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THE OPINIONS, AND  
 Directions of a Worthy Divine,  
 presented to the PARLIAMENT con-  
 cerning the LITURGIE, and  
 EPISCOPALL GOVERNMENT.



O satisfie your Demands, both concerning the Liturgie, and Episcopall Government, First for the Booke of COMMON PRAYER, it may be alleaged,

1. That God himselfe appointed in the Law, a set forme of Benediction, *Numb. 6 23, 24, 25, 26.*

2. That *David* himselfe set *Psalmes* to be sung upon speciall occasions, as the title of them sheweth.

3. That the Prophet *Isaiah* appointed a set forme of Prayer to be used by the Priest at solemne fasts, *Isaiah 2. 7.*

4. That Christ not only commands us to pray after such manner, *Matth. 6. 9.* but to use a set forme of words, *Luk. 11. 2.* when you pray, say, *Our Father.*

5. The Spirit of God is no more restrained by using a set forme of Prayer, than by singing set Hymnes or

Psalmes in meeter, which yet the adversaries of our Common Prayer, practise in their assemblies.

6. Of all Prayers, premeditated are the best, *Ecclesiastes* 5. 2.

7. And of premeditated prayers, those which are allowed by publike authority, are to be preferred above those which are uttered by any private spirit.

8. All the Churches in the Christian world, in the first and best times, had their best formes of Liturgies, whereof most are extant in the writings of the Fathers unto this day.

9. Let our Service Booke be compared with the *French, Dutch*, or any other Liturgie, prescribed in any of the reformed Churches, and it will appeare to any indifferent Reader, that it is more exact, and compleat, than any of them.

10. Our Service booke was penned and allowed of, not onely by many learned Doctors, but glorious Martyrs, who sealed the truth of the reformed Religion with their blood, yet it cannot be denyed, but that there are spots and blemishes, *Nevi quidem in pulchro corpore*, and it were to be wished (so it may be done without much noyse,)

11. That the Kalender in part might be reformed, and Lessons taken out of the Canonickall Scriptures, appointed to be read in the place of the *Apochrypha*, in regard that there is no necessitie of reading any of the *Apochrypha*. And there are in some of the Chapters set in the Index, passages seeming repugnant to the Doctrine

Doctrine of the holy Scripture, as namely in some Chapters in *Tobit*, &c.

2. That in the Psalmes, Epistles; and Gospels, all sentences alleaged out of the holy Scriptures, the last Translation (of King IAMES his Bible) may be followed, for in the former there be many passages not agreeable to the Originall, as might be proved by many instances.

3. That in the Rubricke, whereof of late the word [Priest] hath beene instead of the word [Minister] it may be expunged, and the word Minister restored, which is lesse offensive, and more agreeable to the Languages of all the reformed Churches. And likewise that some clauses which seeme surreptitiously to have crept into it, be expunged; as namely, after the Communion, every Parishioner shall communicate, and also shall receive the Sacraments, and other rites, according to the order of this booke appointed, which words carry no good sence in many Protestants ears, nor those added against deferring of Confirmation: That it is certaine by Gods Word, that children being baptized, having all things necessary for their salvation, be undoubtedly saved.

*Sic p̄  
credi  
potest.*

4. That in the Hymnes, instead of the Songs of the three Children, some others were placed out of the Canonick Scriptures, and that a fitter Psalme were chosen at the Churching of women: For those verses, *He will not suffer thy foot to be moved: and, The Sunne shall not burne thee by day, nor the Moone by night, seeme not very pertinent.*

5. That

5. That in all the Prayers & Collects, some expressions were bettered, as when it is said, *Almightie God which only workest great Marvailles, send down upon our Bishops, &c. And, let thy great mercy loose them, for the Honour of Iesus Christ his sake. And, from fornication, and all other deadly sinnes; as if other sinnes were not deadly. And, that among all the chances of this mortal life, they may be defended, &c.*

The expression  
as good.

6. That in singing of Psalmes, either some Rymes are superfluous bodes, as, *I say: and, for why: or homely Phrases, as, thou shalt feed them with browne Bread: and, take thy hand out of thy Lap: and, give thy foes a Rap: and, mend this Geare: and the like may be corrected, or at the least, a better Translation of the Psalmes in meeter, appointed in the place of the old, of some, not of all.*

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*Secondly, for* EPISCOPALL GOVERNMENT, *it may be alleaged.*

1. **T**hat in the old Law, the Priests were above the Levites.
2. That in the Gospell, the Apostles were above the seventy Disciples.
3. That in the subscriptions of *S<sup>t</sup> Pauls* Epistles which passe with Canonickall Scripture, it is said, That *Timothy* was ordained the first Bishop of the Church of the *Ephefians*: and that *Titus* was ordained the first Bishop of the Church of the *Cretians*.

4. That



4. That Episcopall ordination and jurisdiction, hath expresse warrant in holy Scripture, as namely *Tit. 1. 5.* For this cause left I thee in Crete, that thou shouldst set in order things that are wanting, and ordaine Presbyters, that is, Ministers in every City: and *1 Tim. 5. 22.* Lay hands suddenly on no man: and *vers. 19.* against a Presbyter or Minister, receive no accusation, but under two or three witnesses.

5. That the Angels to whom the Epistles were endorsed, 2, & 3. of *Apoc.* are by the unanimous consent of all the best Interpreters, both ancient and latter, expounded to be the Bishops of those Cities.

6. That *Eusebius*, and other Ecclesiasticall Writers, affirme (none contradicting them) that the Apostles themselves chose *James* Bishop of *Ierusalem*, & that in all the Apostolike Sees, there succeeded Bishops, which continued in all the Christian world, and no other government heard of in the Church for 1500. yeares and more, than by the Bishops, and the Canons of Councils, both Generall and Provinciall, which consisted of Bishops.

7. That so many Acts of Parliament, & Laws of the Kingdome, and Statutes of Colledges of both Universities, have relation to Bishops, that the removing of them, especially (there having been never any other government settled in this Kingdome) will breed and make confusion, & no Reformation, but rather a deformation in the Church; yet it were to be wished, that in some things our Government might be reduced to the

*Constitutions and practise of the Primitive Church,*  
*especially in these particulars.*

1. That Bishops did *ordinarily* and constantly preach, either in the Metropolitan Church, or in the Parochiall Churches in their *Visitations*.

2. That they might not ordaine any Ministers without the association of three or foure at the least, Grave and Learned Presbyters.

3. That they might not suspend any Minister, *ab Officio, & Beneficio*, at their pleasures, by their sole authority, but onely for such causes and crimes, as the ancient Canons, or the Lawes of the Kingdome appoint and allow.

4. That none may be excommunicated, but by the Bishop himselfe, with the consent of the Pastor (whose Parish the Delinquent dwelleth in) & that for *heinous* and *scandalous* crimes, joyned with *obstinate* & *wilfull contempt* of the Church. And that for *non appearance*, or ordinary occasions, some lesse punishments might be inflicted, and that approved by Law.

5. That Bishops might not demand benevo'ence from the Clergie, nor exact allowance for their Dyer, at the Visitations, nor suffer their servants to exact undue Fees at Ordinations, and Institutions.

6. That Bishops and Chancellors, and Officials, may be subject to the censures of Provinciall Synods, and Convocations.

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